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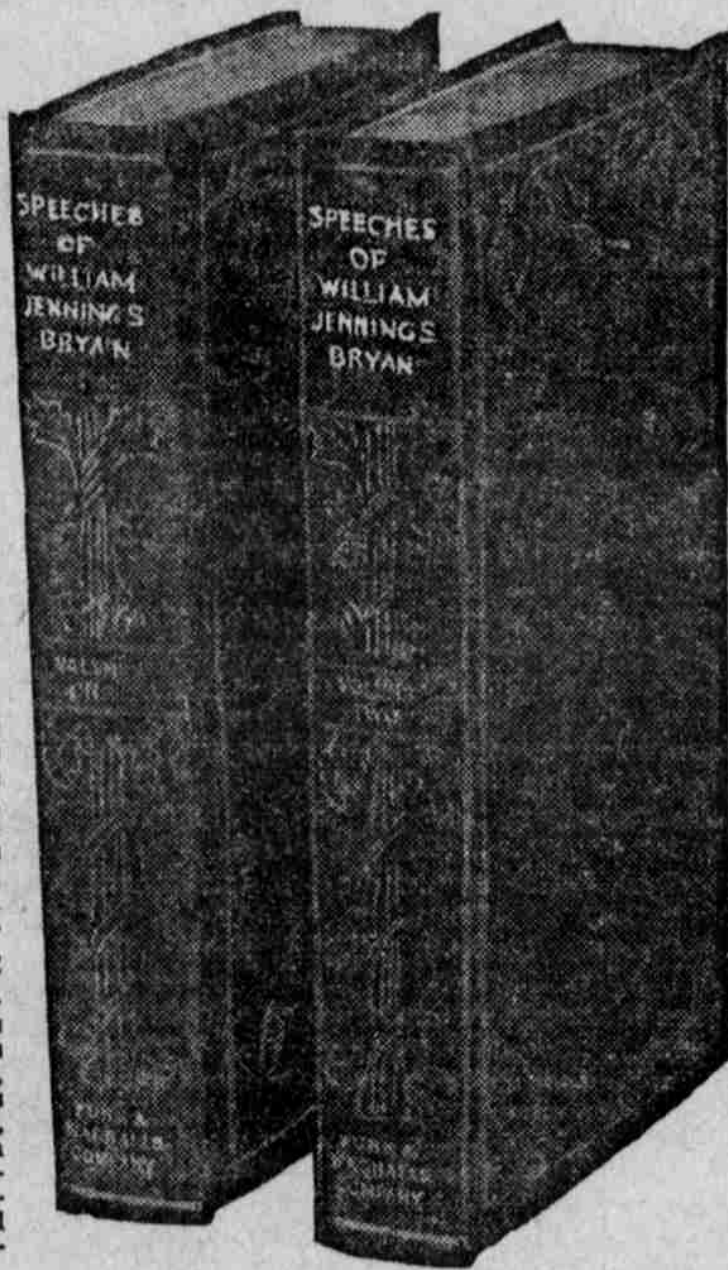
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grace of God and not the winning of office, or the exploitation of parties and newspapers. Journalism is yet too unripe to do more than guess at truth from a single side. The statesman stands mainly for political organism. Until he dies he is suspect. The pulpit remains therefore still the moral hope of the universe and the spiritual light of mankind.

It must be non-partisan. It must be non-professional. It must be manly and independent. But it must also be worldly-wise, not artificial, sympathetic, broad-minded and many-sided, equally ready to smite wrong in the mighty and to kneel by the bedside of the lowly and the poor, the weak and the afflicted.

I have so found most of the clergymen I have known during a long life, the exceptions too few to remember. In spite of the opulence we see about us, let us not allow ourselves too much conceit and pride. Especially may the pastor of this flock emulate the virtues of that village preacher of whom it was said that—

"Truth from his lips prevailed with double sway,
And those who came to scoff remained to pray."

A man he was to all the country dear,
And passing rich with forty pounds a year.

His house was known to all the vagrant train,
He chid their wanderings but relieved their pain;

The long-remembered beggar was his guest,
Whose beard descending swept his aged breast;
The ruined spendthrift now no longer proud,

Claimed kindred there and had his claim allowed;

The broken soldier, kindly bade to stay,
Sat by the fire and talked the night away,

Wept o'er his wounds, or tales of sorrow done,
Shouldered his crutch and show'd how fields were won;

Pleased with his guests the good man learned to glow,
And quite forgot their vices in their woe,

Careless their merits or their faults to scan,
His pity gave e'er charity began!"

AN EVANGELIST AT BAY

Under the title "Abnormal Sensitivity," Mr. Henry Watterson thus answers a critic:

The editor of the Courier-Journal has received from Rabbi H. G. Enelow, of the Temple Adath Israel, the following letter:

"My Dear Mr. Watterson: I read with great interest your address at the dedication exercises of the First Christian church last night, printed in today's issue of both our morning papers. For some reason you thought it necessary or desirable or proper to drag into your discourse the old subject of the Jew's rejection of Jesus. As there is no man in the country whose voice reaches farther than yours, and none whose brilliancy and eloquence I personally admire more, would you allow me to say a word on the subject that seems to perplex you so?

"You refer to a friend of yours, 'a good rabbi in this city,' that once wrote you a letter on this subject. His communication, somehow, displeased you, for while you admit that what he said concerning the treatment accorded the Jew on the part of the churches going by the name of Christ, was true and in accord with your own views, you none the less printed his communications

'without comment or reply,' and now you refer to it as 'the Hebraic screed.' Why 'Hebraic screed,' pray? If what the rabbi wrote you was true, and he was right as far as he went, and that far you yourself are willing to go with him, though you do not think he goes as far as you would wish to see him go, why dismiss his communication as an 'Hebraic screed?' Was it simply because a Jew wrote it, that the truth became a hateful 'Hebraic screed?' I don't know who the author of that letter was, and I never saw it, but surely the truth can't be damned by merely calling it an ugly name.

In spite of what you say about the controversial character of that 'Hebraic screed,' dear Mr. Watterson, will you allow a humble admirer of yours to tell you that we Jews are not all given to controversy on religious topics, and particularly on the subject of Jesus. In the middle ages our enemies often forced us into controversy, as you may read in any history, and we are proud to say that the men on our side as often as not knew how to take care of themselves. And if we are pricked into controversy nowadays, though the whip and the thumbscrew and the fagot are the fashion no longer as means of religious persuasion, would you have us graciously and meekly whisper, No, thank you, sir, and not a word besides? Withal, you will find less controversy in our Jewish pulpits than in any others, as will be witnessed, I hope, by those non-Jewish men and women who honor us with their attendance.

May I tell you, in a few words, where your difficulty seems to lie in the matter of what you call the rejection of Jesus by the Jews? It is a difficulty experienced, I venture to say, by quite a few of our friends. It is simply that you overlook the difference between the appreciation of Jesus as a great man and teacher, on the one hand, and His acceptance as Lord, Christ and Savior in the Christian sense, on the other. One may be perfectly willing to acknowledge the qualities of Jesus as man and teacher, even to acclaim Him, as you do, as 'the single immortal Jew of the Ages,' and yet be far from accepting Him in the Christian way as Lord and Savior, or be willing, as you put it, 'to call Him Master and kneel in love and pity at His feet.'

"As for yourself, you say, What matters it whether Jesus was of di-

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